

# THE CHRISTIAN HERALD.

VOL. III.]

Saturday, July 26, 1817.

[No. 18.]

## AFRICAN MISSION.

A letter has lately been received from Mr. *Ebner*, the missionary employed at AFRICANER'S Krall, dated Aug. 28, 1816, from which the following extracts are made :

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them, and that Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers as since I have been here with Africaner. The Spirit of God works with power upon their hearts. I am astonished ; I cannot describe what I have experienced since I came hither.'

Mr. *Ebner* then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which Mr. *Ebner* says, 'Thanks be to God for his almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses ! We have seen his hand. God our Saviour has been with us, and strengthened us ; and if he be for us, who can be against us !

The converted natives, around Mr. *Ebner's* residence, thus express themselves :

'In Jesus we find all our life, comfort, joy, peace and happiness. Without Jesus we cannot live : were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering ; that breaks their hearts—that melts them into tears, so that old and young frequently cry out, 'Jesus, help us !'

Mr. *Ebner* speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people at Bethelsdorp a few years ago ; many weeping, some falling prostrate on the ground, and others uttering strong cries ; so that he was sometimes obliged to desist from speaking. On one occasion he says, 'When I was pronouncing

the blessing of the Lord on three persons who had been baptized, a general weeping commenced : all went out, one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, what meaneth this ! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene ; he who never saw such a one cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing that some would discredit the relation ; yet, on second thoughts, determined to write the truth. You, my dear fathers, will doubtless rejoice ; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal.'

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours ; but the following are remarkably striking, while perhaps they will extort a smile :

Old Africaner thus expressed himself :—' I am glad that I am delivered, I have long enough been the horse of the devil, who employed me in his service ; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.' Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man : ' Our heart, say they, is, by nature like a *Tendeldoos*, a tinder-box. When the box is shut, there is no life in the tinder ; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up like the box, and dead in trespasses and sins ; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.'

They also allude to the custom of serpents. ' When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again ; thus, say they, we must skin off our old sins ; creep out of our old state ; live a new life ; and never more return to our former state.'

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school ; but he has reason to expect a considerable addition ; others, before referred to, having been kept back. ' If you could see, says Mr. E. the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say, with our Saviour, ' Where much is forgiven, they love much ;' and with the apostle Paul, ' Where sin abounded, grace doth much more abound.'

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

MISSIONARIES ON THEIR WAY TO OTAHEITE.

Messrs. Orsmond and Barff, Missionaries to Otaheite, arrived at Rio Janeiro on the 16th Sept. after a voyage of ten weeks, having sailed from Cork harbour, Tuesday, July 9, after being detained there nearly four months, waiting for convicts, &c.

The convicts were, for a time, much disposed to mutiny; but were, by degrees, brought to behave better. As soon as the missionaries had opportunity, they began to instruct the prisoners. They distributed many tracts among them, which were thankfully received, and read with avidity. 'These, said some of them, will employ our time, and keep us from mischief.' Several discovered a readiness to learn to read. At length several classes were formed. "Nearly thirty, (says Mr. O.) read the New-Testament in classes, others are spelling, some are writing, and others cyphering.'

Mr. Orsmond frequently read prayers and preached to the people between decks, while Mr. Barff read prayers and preached to the guard, &c. on deck. The men appeared to be very thankful for this attention to their spiritual interest, and some applied for the solution of doubts or difficulties which had occurred to them. In some of these cases, Mr. O sent them notes, referring to several texts of scripture, which he requested the inquirers diligently to examine.

Mr. O. observes, that it is necessary missionaries should be well acquainted with the evidences of Christianity, and prepared to give satisfactory reasons for the faith to those skeptics, which are every where to be met with. He also remarks, that he made it a rule to leave the dinner table as soon as he conveniently could; judging that religious subjects require more attention and reverence, than can generally be expected, while the glasses are frequently emptied and filled; 'and in this opinion, says he, I am strengthened by Bishop Butler.'

Among the convicts were, it seems, one person intended to have been a priest, and another person of education who had been an attorney. 'It is a novelty,' he says, 'that I should have these persons assisting me, in making extracts from Leland, Butler, Paley, Wardlaw, Chalmers, and Bogue, on the evidences of Christianity.'

WESLEYAN MISSIONS.

The Committee, during the last year, have sent out 19 additional missionaries, viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to the West Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, 1 to France: making the whole number employed in foreign stations, under the direction of the Methodist Conference, 80.

Twelve preachers, stationed in English circuits, have offered themselves as foreign missionaries, exclusive of those who had acted only as local preachers; several of these have already taken their departure for different stations; and the rest wait the call of God, and the direction of their brethren.



## NEW ZEALAND.

The Rev. Mr. Marsden has performed a most important service to the Church Missionary Society by his visit to New Zealand, the particulars of which we have not room to insert ; but we subjoin his observations on leaving the island.

‘ It was with the most heartfelt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the object of my voyage, and satisfied myself relative to the true character and disposition of these heathens. I was entirely persuaded that there was no real obstruction to their civilization, nor to the introduction of Christianity among them ; and that nothing more, in respect to human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking.’

Several of the natives, among whom were sons of the Chiefs, accompanied Mr. Marsden on his return to Port Jackson. Civilization will, no doubt, be promoted by this measure, and which is the final object of the Society, the introduction of the gospel will be facilitated.

Mr. Marsden ascertained that the New Zealanders are all cannibals ; they acknowledge that it had always been their custom to eat the flesh of their enemies, nor did they appear to have any idea that this was an unnatural crime. When Mr. M. expressed the abhorrence in which this practice was held by himself and all Europeans, they were surprised ; it appeared to them no more than hanging a criminal does to us ; but when Mr. M. represented to Shung-hee, a man of high authority, that it was a barbarous and inhuman custom, and a foul disgrace to their nation, he assured him that it should be discontinued.

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 BURMAH MISSION.

[The following letter from the Rev. A. Judson, missionary at Rangoon, is not of so recent a date as some others from that quarter ; but as it gives a succinct account of the first Protestant undertakings to diffuse the light of the Gospel among the benighted inhabitants of the Burman Empire, and as it derives peculiar interest in this country from its commencing the history of the first American missionary establishment in that part of the world, we presume it will be acceptable to our readers.]

*Rangoon, September 6, 1815.*

REV. AND DEAR SIR,

Yours of July 1st and 10th, 1814, with a copy of the proceedings of the Convention, came to hand yesterday. They have inspired us with new life, and filled our hearts with gratitude and praise. Great is the favour which God has shown the churches in the United States, in exciting them so generally in behalf of the heathen world. He that watereth shall be watered himself. I

thank the Board of Foreign Missions for the notice they have taken of me, and accept with gratitude the appointment to be their missionary; assuring them that I derive from this new connexion much encouragement, and additional inducements to be diligent and faithful in missionary services. Nor would I forget to be grateful for all favours that have been shown my beloved brother Rice, and for the many friends that have come forward to patronize him in every part of the Union. We have sometime, during his long absence, and our ignorance of his situation, been ready to fear that he would be unable to rejoin us, and be forced to direct his attention to some other sphere of Christian labour. But our hopes are now revived; and especially since we have received intelligence of peace, we are daily expecting his welcome return.

A slight sketch of our movements, particularly at the time of our coming to Rangoon, I now submit. After a mournful separation from brother Rice at the Isle of France, in March, 1813, we remained there about two months, waiting for a passage to some of the eastern islands, not venturing at that time to think a mission to Burmah practicable. But there being no prospect of accomplishing our wishes directly, we concluded to take passage to Madras, and proceed thence as circumstances should direct. We arrived there in June, and were immediately informed of the renewed hostilities of the Company's government toward missionaries, exhibited in their treatment of the brethren both at Serampore and Bombay. We were, of course, reported at the police, and an account of our arrival forwarded to the supreme government in Bengal. It became, therefore, a moral certainty that as soon as an order could be received at Madras, we should be again arrested, and ordered to England. Our only safety appeared to consist in escaping from Madras before such order should arrive. It may easily be conceived with what feelings I inquired the destination of vessels in the Madras Roads. I found none that would sail in season, but one bound to Rangoon! A mission to Rangoon we had been accustomed to regard with feelings of horror. But it was now brought to a point. We must either venture there, or be sent to Europe. All other paths were shut up; and thus situated, (though dissuaded by all our friends at Madras,) we commended ourselves to the care of God, and embarked the 22d of June. It was a crazy old vessel. The captain was the only person on board that could speak our language, and we had no other apartment than what was made by canvass. Our passage was very tedious. Mrs. Judson was taken dangerously ill, and continued so until at one period I came to experience the awful sensation which necessarily resulted from the expectation of an immediate separation from my beloved wife, the only remaining companion of my wanderings. About the same time, the captain being unable to make the Carnicobar island, where it was intended to take in a cargo of coconuts, we were driven into a dangerous strait, between the little and great Andamans, two savage coasts, where the captain had never been before, and where, if we had been cast ashore, we

should (according to all accounts) have been killed and eaten by the natives. But as one evil is sometimes an antidote to another, so it happened with us. Our being driven into this dangerous but quiet channel brought immediate relief to the agitated and exhausted frame of Mrs. Judson, and conducted essentially to her recovery. And in the event, we were safely conducted over the black rocks which we sometimes saw in the gulph below, and on the eastern side of the islands found favourable winds, which gently wafted us forward to Rangoon. But on arriving here other trials awaited us.

We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon as we approached was quite disheartening. I went on shore just at night to take a view of the place, and the Mission-house; but so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Instead of rejoicing, as we ought to have done, in having found a heathen land, from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling, and the weary are at rest. But if ever we commended ourselves, sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollection and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which our Saviour bequeathed to his followers—a legacy which we know from this experience endures when the fleeting pleasures and unsubstantial riches of the world are passed away. The next day Mrs. Judson was carried into the town, being unable to walk, and we found a home at the Mission-house, though Mr. Carey was absent at Ava. We soon began to find that it was in our hearts to live and die with the Burmans. We gradually became reconciled to the place; and from a conviction of the superior importance of this to any unoccupied station, and a hope that, notwithstanding the frightful accounts we had received, we should find it practicable to remain, we were induced to pitch our tent. We applied very soon to the study of the language; and in this we have been closely engaged to the present time, a period of about two years, so far as Mrs. Judson's health and my numerous interruptions have permitted.

The Burman empire (so called) comprises the former kingdoms of Arracan, Ava, and Pegu, whose sovereigns have been displaced by the celebrated Alompra, the founder of the present dynasty, or by successors. This, and some adjacent countries, have sometimes been termed Indo-Chinese nations, as situated between India proper and the empire of China. The emperor is an absolute monarch. He is regarded as the sole lord and proprietor of



life and property in his dominions ; and without the concurrence of any, his word is irresistible law. Under an unenlightened government, perfectly despotic, every thing is, of course, very precarious. It therefore becomes a missionary in this place to be peculiarly prudent and cautious. One unadvised step might excite some ill-grounded suspicion, and plunge all in ruin.

Rangoon, which together with the adjacent country is governed by a viceroy, is situated on one of the outlets of the Great Irrawaddy river, about thirty miles from the sea. It is the port to which Europeans most frequently resort, and contains a population of about 40,000.\* Some of the inhabitants are of Portuguese extraction, and have two or three churches and priests. The Armenians also have one church. There are only four or five English or French people, and not one settled family. The Mission-house is built about half a mile north of the town, in the midst of woods. We are surrounded on all sides with pagodas, or rather monuments, (some of immense structure,) raised in memory of Guadama, the last Boodh, or deity.

The first Protestant missionaries who visited this country were Messrs. Chater and Mardon, of the Serampore connexion, in the year 1807. Mr. Mardon, after a trial of a few months, declined engaging, and Mr. Chater was joined by Mr. F. Carey. Some time after, Messrs. Pritchett and Brain arrived from the London Society. Mr. Brain died, and the other missionary, after a year's residence, removed to Vizagapatam. Mr. Chater remained four years, and had made considerable progress in the language. A copy of his translation of Matthew, in his writing, is now with me ; a part of which, revised by Mr. F. Carey, has been printed at Serampore. How far he had proceeded in the other Gospels, I do not exactly know : but at length he relinquished the Mission and removed to Columbo in Ceylon. Some time before my arrival, a young man belonging to the church in Calcutta had joined Mr. Carey ; but after a few months he also quitted the place. When I arrived, Mr. Carey was at Ava, whither he had been summoned by the emperor. After his return I had some connexion with him for about a year, though he was at Rangoon but very little. At one time I had some thought of accompanying him to Ava ; but a merciful God ordered otherwise. He left us a year ago with his family. Since that he has accepted an appointment under the Burman government, and announced to me and the brethren at Serampore, that he has relinquished the ministry. He is now in Bengal. Whether he will ever do any thing in a missionary way is quite uncertain. Brother Ward, however, has just written to me that they hope to get Matthew through the press before Felix leaves. Thus of seven missionaries who have visited the country in about as many years, I am the only one remaining. I have at present no hesitancy concerning the path of duty. We have long been thankful that God has brought us to this place. The field of la-

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hour is very great, and the prospect of usefulness as good as can be expected in such a country and under such a government. The hearts of all are in the hand of God, and here is all our hope.

I have hitherto received pecuniary supplies from the Serampore brethren, whose kindnesses have laid us under great obligations, and whose communications have been peculiarly grateful to us in our solitary situation.

In the preceding I have mentioned some things which are already well known; but thought it not improper in my first communication to the Board to state them in connexion.

Mrs. Judson has lately returned from a voyage to Madras, which she took in quest of medical aid, and is greatly benefited. She unites with me in expressions of gratitude and respect to our honoured patrons. I remain, Rev. and dear Sir,

Your missionary and servant for Jesus' sake,  
A. JUDSON.

Rev. WM STAUGHTON, D. D. Cor. Sec. }  
of the Baptist Board of Missions. }

*Extract of a letter from the Rev. Mr. Hough to the Baptist Board of Foreign Missions, dated Serampore, June 4, 1816.*

REV. AND DEAR BRETHREN,

We came to this place the third day after our arrival at Calcutta. We were met by the whole mission family with the utmost cordiality, and have been very comfortably and happily situated.

Since I have been here two letters have been received from brother Judson; the first in April, informing Dr. Carey that he wished to have some small tracts printed, and inquiring whether it could be done at Serampore. It was instantly advised by the brethren that it be done at Rangoon, and that a press, types, paper, &c. be taken round with me. The circumstance of the arrival of such a letter just at the time of my coming out, has in some measure strengthened me to pursue the way in which I before walked with some trembling. The brethren have begged our acceptance of a press, as a gift.

The second letter from brother Judson was dated the 7th May, and received the last of the month; it consists of the language of grief and affliction, having a few days previous buried their only son, eight months old. They continue to be in health.

To maintain a station at Rangoon is attended with considerable expense, but considered to be a very important one. For if the Cross of the Redeemer can be substantially planted there, of which there is at present a prospect, the benefits of it will undoubtedly be diffused far into the interior of the country, and the country of China may not improbably, in the lapse of a few years, feel the influence of the Gospel extending from the two points, Serampore and Rangoon. Should the Lord incline the hearts of the rulers of Burmah to be *favourable*, or even *indifferent* to the undertaking, it requires only inflexible determination and perseverance on our part to surmount the common barriers of Paganism.—“By our God

we can leap over a wall ;" and " now we live, if ye stand fast in the Lord."

Dear brethren, " pray for us ;" and while this favour is solicited, it is not to put you in remembrance of us, believing from the heart that you cannot forget us, but to tell you that we feel as though your prayers, and those of all praying people, would help us much in the work of the Lord.

Yours in missionary bonds,

GEO. H. HOUGH.

### THE NEWARK MITE SOCIETY

Held their first Annual Meeting on Monday the 30th of June ; at which time the following officers were elected for the ensuing year :

Archibald Woodruff, *President* ; Calvin S. Crane, *Vice-President* ; William Garthwait, *Secretary* ; William Munn, *Treasurer*.

**DIRECTORS.** Caleb P. Wilson, Benjamin Olds, William W. Miller, George Carter, Calvin Baldwin, Benjamin Leveridge, Martin Moses.

*Voted*, That the thanks of the Society be returned to "*A friend of the heathen*," for the liberal donation of *twenty-five dollars*.

The following is an extract from the Report made to the Society by C. S. Crane, late Secretary.

*Fellow Mortals !*

We are called this day to contrast the situation of a people enjoying all the rich blessings of the Gospel of peace and pardon, with those of benighted nations who are bound under the iron fetters of ignorance and superstition ;—an American Town, in which the worship of the one living and true God is known ; where Bibles, sacraments, prayer meetings, and sanctuary opportunities are multiplied ; with Heathen villages, in which there is not a temple dedicated to the worship of Him who is King in Zion. Did our munificence extend only to relieve their temporal wants, to cultivate and enrich their neglected minds, and to meliorate their degraded condition, by imparting to them more fully the blessings of civilized life, it would claim our liberal charity. But we fix our hopes on a more glorious object, the salvation of their souls.—All Christendom is engaged in the same interesting cause. Kings and Princes forget their former party feelings, which have given rise to bloody wars, and unite in this first and most praiseworthy of all achievements.

The special object to which the funds of this Society are to be exclusively appropriated, is the education of Heathen children in India.

Reason and experience remove all doubt as to the propriety of this attempt.

From the Treasurer's account the following statement is taken.

Received by subscription, \$104 97. By donation, \$14 50.

One hundred dollars have been forwarded to the Treasurer of the American Board of Commissioners for Foreign Missions.

The present number of members belonging to this Society is about 190 ; and the sum due on subscription upwards of \$100.



One year has elapsed since the formation of this, and the Female Mite Society of Newark, whose funds are appropriated to a similar use. We have not had much increase latterly, yet the unexpected success that attended the exertions of a few individuals at the time of our first organization, deserves particular remembrance. The propriety of having a Society of this nature, and the happy consequences that might follow to thousands, was suggested by our faithful Pastor on a Sabbath in June last. On Monday succeeding a Constitution was drafted, and several put in immediate circulation. I am told by those who solicited in its behalf that they seldom met with a refusal. This circumstance is mentioned to excite our gratitude, and stimulate us to renewed activity. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they shall be both alike good." It is interesting to see so many just beginning to act for eternity, distinguish their early years by commiserating the unhappy condition of their suffering fellow creatures. Yes, my young friends, while you kneel with your pious parents around the domestic altar, to adore God your Creator, Preserver, and Redeemer, they may be repeating some unmeaning form to a block of wood or stone. While you enjoy the opportunity of going to school, and of improving your mind in useful knowledge, remember thousands of children in Heathen lands are growing up in ignorance, and are blinded with superstition.

While you hear the Gospel preached and have the daily means of religious instruction, O think of your equals in age who have never heard of Christ, the only Saviour from sin and death. They are taught their idol gods can save them—you read in the Bible, "except a man be born of water and of the Spirit he cannot enter into the kingdom of Heaven."

It is ascertained that the members belonging to this Society below the age of fifteen years, would have of themselves a sufficiency of funds to educate one Indian youth. Let us then indulge the pleasing hope that God would call this youth whom you had been the honoured instruments of educating, to preach the unsearchable riches of Christ.

He goes forth a Herald of the Cross, inviting rebels to return to the standard of their lawful King and Sovereign. A power from on high convinces them of sin, righteousness, and a judgment to come. Trembling, and truly convinced of their awful situation, they lay down their rebellious weapons, and are made willing subjects in a day of God's power. Can you duly estimate the good that may follow your exertion? You may trace the subject through time, but eternity, eternity, can only unfold the joys of Heaven, and the miseries of an endless state of despair. Then instead of becoming indifferent, will you not be inspired with a still greater degree of benevolence, and endeavour to enlist your young companions in the same highly important cause? and in so doing may you and your services be owned and accepted through the interceding merits of Christ our Redeemer.

SPEECH OF MR. JOHN GRISCOM,

*A member of the Society of Friends, at the late Anniversary Meeting of the American Bible Society.*

It is with much diffidence that I venture to ask leave of the Vice-President and of this large assembly of my fellow citizens to make a few brief remarks on the interesting subject which has brought us this day together, and to introduce a motion, resulting both from personal regard and from a sense of public obligation.

The cause which has been espoused by this Society I consider as of vital importance to the happiness of man. Neither my reading, nor other means of information, have made me acquainted with the existence of any people among whom the comforts, the refinements, and the virtuous endearments of life, have been enjoyed to any great extent, that were not influenced by motives, or governed by principles, which are strongly inculcated in the sacred volume. In what other book, in what code of morals or system of ethics, not founded on the precepts of the Bible, do we find the depravity of human nature so faithfully delineated as to present a picture, the fidelity of which is verified by the daily experience of every child of Adam? And where is the remedy for those evils to be found, but in the sources pointed out in the inspired page? It is alone in this volume, and more especially in the precepts and instructions of our Divine Master, that the selfishness of man and the hardness of the human heart are shown to be the springs of moral evil, the root of that corrupt tree which sheds its baneful influence not only over the desert but over the gardens of human delight, and embitters the waters of life. But the healing balm for all those wounds is here also poured forth. We are emphatically taught that the only sure bond of happiness, even in this life, is the love of God and the love of man. The essence of the Christian spirit is love. It was this that prompted creation, and it was this that planned the means for man's redemption and eternal bliss. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

From these and other considerations, I believe, in common with my fellow professors, that the sacred pages "are worthy of preference to all other books in the world. For they are the words, sayings, and testimonies of God, Scriptures of truth, divinely inspired writings, containing the judgments and statutes of the Lord, and the magna charta of his church." But yet, my friends, have we as members of this Society, as Christians influenced by the love of the Gospel, fully discharged our duty by simply distributing the Bible? Invaluable as it is in itself, we shall all admit, that like every other gift of Providence, it is liable to be misused and grossly perverted. I trust we shall all admit that it cannot be thoroughly understood, and that its precepts will fail in their efficacy unless the perusal of them be accompanied with the reduction of our own will, with a measure of that holy influence upon the heart, which qualified the sacred penmen themselves to become

the vehicles of inspired truth. To the careless and indifferent mind the sublime doctrines of Scripture remain barren of edification. To the cold heart of skepticism the mysteries of revelation are sealed as with bars of iron. But when the feelings are softened by the operation of divine love—when that temper is produced which characterises those who are denominated in the Gospel the poor in spirit, it is then that the blessed promises of holy writ, the animating descriptions in the “volume of the book,” become as medicine to the soul. It is then that the pious reader, sensible of the vast importance of the life to come, feels like the disciples on the road to Emmaus, his heart burn within him, while the sacred truths of Scripture are unfolded to his understanding. While this treasure is conveyed, by the efforts of Bible Societies, into the cottages of the poor and the hamlets of the ignorant, is it not therefore very important to remember, that “the preparation of the heart in man, and the answer of the tongue, are from the Lord?”

It is an occasion of deep regret to me, and I doubt not to every individual of this audience, who is acquainted, either personally or by reputation, with the venerable President of this Society, that a long protracted course of bodily infirmity deprives us of his presence at this Anniversary. Warmly and zealously attached as he is to the great cause in which we are embarked, it would unquestionably afford him one of the highest of earthly gratifications to have been able to discharge this day the duties of his appointment. Never perhaps was an appointment more fitly or justly made. Possessing a character of the highest respectability, for his years, his religious attainments, his literary acquirements, and the important stations he has filled in the civil institutions of his country, he wisely chose, at a period when most men are still ambitious of worldly honour, to renounce public life, and with it the emoluments of office, to enjoy in the bosom of domestic tranquillity greater opportunities for exploring the hidden treasures of the sacred pages in their relation to the history of man, and the providences of his Maker. His writings testify his concern for the interests of religion, and for the welfare of his fellow creatures. It was, if I mistake not, while confined within the walls of his chamber by disease, that he suggested the formation of this Society. Thus evincing not only his estimation of the Bible, but his solicitude for the increase of harmony among the various sects of professing Christians. That these excellent principles lay near his heart—that infirmity, and pain, and sickness have not been able to lessen the ardour of his attachment to the dignified cause of evangelical truth, has been most clearly demonstrated by his distinguished gift to this Society, made subsequent to his appointment. This donation has never been excelled on a similar occasion, except perhaps in a single instance of imperial bounty.

I therefore submit the following resolution:

*Resolved*, That the thanks of this meeting be presented to Elias Boudinot, L. L. D. President of this Society, for his zealous and persevering efforts to form this Institution and promote its interests.



The Editor is indebted to his estimable and obliging correspondent of Bristol (England) for the communication of the following interesting incidents. They speak volumes in favour of Sunday schools—those monuments of the benevolent enterprize which so conspicuously characterizes the present period of Christianity.

*Extract of a letter to the Editor of the Christian Herald, dated Bristol 20th May, 1817.*

The Rev. T. T. Biddulph, the venerable and excellent minister of St. James' church, (Bristol) lately mentioned from the pulpit, that a boy some years since behaved so ill in the St. James' SUNDAY SCHOOL, that neither kindness nor severity appeared to have any effect upon him. After having him before the committee repeatedly, they were very reluctantly obliged to expel him. For several years they heard nothing of him, and had almost forgotten the circumstance. Lately, as an evangelical clergyman, (who was then a teacher in the school) was sitting in his study, in a distant country village, a Sailor knocked at the door. On being admitted, he said to the clergyman, "I suppose you have forgotten me, sir."—"Yes," said the Rev. Henry Poole, "I have, if I ever knew you."—"Do you remember a wicked boy named James Saunders?"—"Oh yes," said he, "I have cause to remember him; he gave me uncommon trouble and anxiety. What do you know of him?"—"I am the lad!"—"You are grown so, and so altered, I could not have believed it.—Well, James what account can you give of yourself?"—"A very sorry one, Sir:—When I was expelled the School, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the sea side.—Weary of living by lying and stealing, and weary of myself, I got on ship-board; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras. After swimming till my strength failed me, I gave myself up as lost. In the middle of a dark night I came to my senses, and found myself on a rock, half covered with water. I looked around and cried out for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave. For the first time since I left the school, you, Sir, darted into my mind. I thought of your great kindness—my base ingratitude—and some of the sacred truths you took so much pains to fix in my memory, particularly that passage in Numb. xxiii. 9. "*From the top of the rocks I see HIM.*" In my extremity I looked to the Saviour, of whom I had heard so much, but whom I had so long slighted and despised. I knelt down up to my waist in water, and cried mightily that '*That God would be the Rock of my heart and my portion forever.*' I found your words true, '*That praying breath was never spent in vain.*' On the day breaking, we discovered some pieces of wreck, on which we ultimately succeeded in reaching the shore. Then many precious truths you had taught me from the BIBLE came

fresh to my memory ; though I had almost forgotten, during my career of iniquity, even that there was such a book. I thought, Sir, you would be glad to find that all your care and anxiety on my behalf was not lost : I therefore walked from my ship all this way to thank you in the best manner I can for your former kindnesses to me." Knowing the cunning and adroitness of the lad, Mr. Poole was half inclined to discredit him. He enquired the name of his then captain ; to whom he wrote, and ascertained, that since this young man had sailed with him, his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards Mr. Poole received a letter from the captain, saying that poor James Saunders, in a distant part of the world, was seized with a fever ;—that during its progress he sent for the sailors, read to them while able out of the BIBLE, exhorted them to cleave to the Rock of Ages that never moves, to take example by him, though *one of the vilest of sinners*, who had found mercy, and grace to help in every time of need ; and commending them all to JEHOVAH JESUS, he fell asleep in HIM, without a struggle, a monument of saving grace and redeeming love.

The new school rooms which accommodated from five to six hundred children, being in debt to the amount of a few hundred pounds, several gentlemen of the committee, and other friends to the institution, had loaned the money wanted, in sums to suit their convenience, and had received obligations for their respective loans, bearing interest. The next day after narrating the above incident, Mr. Biddulph received from a member of his congregation a letter, inclosing one of these obligations for *fifty pounds*, requesting Mr. B. to burn the same ; as the above anecdote had *amply repaid both the principal and interest of it*. Another of the congregation who held three similar *fifty pound bills*, sent them, with a like request : and when it is generally known, it is expected other benevolent individuals will "*go and do likewise*." Surely this is encouragement for every person connected with SUNDAY SCHOOLS to persevere amidst many discouragements. This case furnishes a signal instance of the prevalence of PRAYER, and of the *utility* of storing the youthful mind with *portions of scripture*, even though it should appear to be casting the precious seed on *stony ground*. It may, in God's own good time, bring forth abundantly to the praise of our adorable Immanuel "God with us," to whom be all the glory. Sunday School Teacher ! "In the morning sow thy seed ; in the evening with hold not thine hand ; for thou knowest not which shall prosper this or that :—when thine head hangs down like a bulrush, and thou art ready to retire with trembling, disgust, or dismay, think of James Saunders : adopt the motto of the Israelites of old—" *Faint, yet pursuing*," and "GO FORWARD," leaning on your Beloved.

A little girl of seven years of age was observed at the Sunday School, weeping. Her Teacher affectionately inquired the cause. She answered, "I am a sinner—a great sinner—I want to know the Saviour of sinners, Teacher: will you show him to me?" The Teacher was confounded and speechless for some time. She knew her inability to comply with the child's request; for she had never sought the Saviour for *herself*. Remorse of conscience, conscious guilt, deep searchings of heart, and fervent prayer succeeded.

Diligent in *reading* and *studying* her BIBLE, and attending the means of grace where the Gospel was faithfully preached, she at length found Him who "*is the chiefest among ten thousand, and altogether lovely*;" and then took her infant pupil in the arms of her faith, entreating the Holy Spirit to pour into her young and tender mind that wisdom from above which maketh wise the simple, and out of the mouth of this babe to perfect praise.

#### REVIVALS.

*Extract of a letter to the Editor of the Christian Herald, dated Ewingville, Christian County, (Ky.) June 20th, 1817.*

Dear Sir, as "good news from a far country" is always cheering to God's people, of every name, I will just state, that on the last Sabbath, ultimo, I attended a communion in the bounds of the immediate charge of the Rev. John Barnett, a *Cumberland-Presbyterian* clergyman, where the great head of the Church was manifestly present. This meeting was held in Caldwell County, Kentucky, where the people have but recently paid very little attention to the gospel of salvation. The congregation met on Friday, and encamped on the spot till Tuesday morning. Every day and night during the occasion the glorious displays of divine grace were seen and *felt*. God's people were comforted—sinners were pricked to the heart, and about twenty souls professed, for the first time, to feel Christ precious to their souls—"the end of the law for righteousness"—"the chiefest among ten thousand and altogether lovely." Mr. Barnett settled in that place about eighteen months since; shortly after which God began to revive his work. Since that time more than *one hundred* have professed regeneration. This we call a glorious crop "in these (remote) ends of the earth." On last Sabbath, we had a communion in this place, in my own immediate charge, it was also a Camp-meeting, and attended with equal or superior displays of Divine power. The North wind blew, and the South wind came; sinners were made to cry "what shall we do be saved."—God's people rejoiced "with joy unspeakable and full of glory"—and at least *one score* professed to be taken from the miry clay, had their feet fixed on the eternal rock Christ, and the "new song, for the first time, put into their mouths, even praises to our God.—

The communion was a most interesting scene. Disciples, of various denominations (all holding however, the radical principles of religion) met at their common Lord's holy table. Heaven seemed to approbate, and a most refreshing time from the presence of the Lord was experienced.—



One of those who professed regeneration at the former meeting was a Scotch gentleman, who before professed to be an *atheist* ! and who heard but *one Sermon in five years*, previously to the Camp-meeting. God is working wonders in this, and various parts of our guilty world, for which I would call on all the powers of my soul, to say "not unto us, not unto us, O Lord, but -unto THY name be the praise."

EDUCATION SOCIETY OF BERGEN.

On July 7, 1847, the Female Cent Society in the town of Bergen, (N. J.) for educating indigent students for the Gospel ministry, and further to assist the Theological School at New-Brunswick, held in the church their ANNUAL MEETING, which was opened by prayer; and an Address on the nature and design of the Theological Seminary was delivered by the Rev. J. Cornelison: after which the following appointments were made, viz.

Mrs Elizabeth Gautier, *First Directress*; Miss Maria M. Cornelison, *Treasurer*; Miss Helen D. Gautier, *Secretary*.

*Other Directresses*:—Mrs. C. Cornelison, Mrs. C. Van Winkle, Mrs. M. Sip, Mrs. M. Vreeland, Mrs. M. Outwater, Mrs. E. Brinkerhoof, Mrs. M. Wright, Mrs. R. Van Ryper, Miss. C. Van Ryper, Miss R. Van Winkle.

They also ordered to be transmitted to the special Treasurer of the General Synod of the Reformed Dutch Church, *one hundred dollars*, which they have collected within the last six months.

CALEDONIA FEMALE BIBLE SOCIETY.

[The following communication was unintentionally omitted to be inserted in our last Number]

A number of female inhabitants of Caledonia, Genessee County, in the State of New-York, viewing with heartfelt satisfaction the progress of the cause of Emmanuel throughout the earth, and desirous of aiding with their mites the diffusion of revealed truth, have formed themselves into a society, to be called "the Caledonia Female Bible Society." It is *auxiliary* to the *American B. S.*

The following ladies were appointed to manage the concerns of the Institution: Mary Karamor, *President*; Sarah H. Stockton, *Secretary*; Ann McDonald, *Treasurer*.—*Trustees*: Tryphenia Dickenson, Patty Bowen, Catharine Cameron, Delia Morley, and Catharine Hills.

The Board some time since forwarded to the Treasurer of the National Society *Sixty dollars*. as their first contribution. [The acknowledgment of this sum was published in No. 16.]

A number of ladies in the City of Burlington, N. J. have sent to the Treasurer of the American Bible Society thirty dollars, to constitute their Pastor, the Rev. Dr. Charles H. Wharton, Rector of St. Mary's Church, a member for life of the American Bible Society.